

agitated, so do thou, gestation of ten
months, invested
with the uterine membranes, descend.

9. May¹ the boy who has reposed for
ten months
in the bosom of his mother come forth, alive,
unharméd,
living, from a living (parent).²

STĀKTA VII. (LXXIX.)

The deity is the DAWN; the *Rishi* SATYASRAVAS;
the metre
is *PanM*.

1. Radiant USHAS, wake us up to-day for
(the ac-
quisition of) ample riches, in like manner
as thou hast
awakened us (of old): bright-born, and
praised sin-
cerely for (the gift of) horses, shew
favour to SAT-
YASRAVAS, the son of VAYYA.³

2. Daughter of heaven, who hast
dawned upon
SUNITHA, the- son of SUCHADRATHA, bright-
born, and
praised sincerely for (the gift of) horses,
dawn upon
the powerful son of VAYYA, SATYASRAVAS.

3. Daughter of heaven, who art the
bringer of opu-
lence, dawn upon us to-day, as, bright-born,
and praised
for (the gift of) horses, thou hast dawned
upon the
powerful SATYASRAVAS, the son of VAYYA.*

4. The offerers of oblations who eulogise
thee, lus-
trous USHAS, with sacred hymns, become
prosperous
with affluence, (through thy favour),
bestower of

¹ This verse, somewhat modified, occurs in the
Yajush, 8.28.

² This and the two stanzas preceding are termed
by *Say ana*
the *garlhafrdvinyvpaniskad*, the liturgy of child-
birth.

³ *Sdma-Veda* I. 421, n. 1090; the concluding
phrase is the
burden of the following verses, *sujdte*,
asicasunrite: sujdtd,
well-born, is explained *sobhanaprddur Ihuld*,
becoming mani-
fest with splendour or light: *aswasunritd*, she
whose praise for
the sake of horses is affectionate and true,
aswdrthdpriyasatydt~
mikd stutivag-yasydh sd.

⁴ *Sdma-Veda*. n. 1091. 1092.

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